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A'sá'm.

JOURNAL OF MR. BRONSON.

Tour among the Singphos.

Our readers generally are aware that Mr. B. has been designated to labor among the Singphos. They constitute one of the largest and most powerful tribes in Upper A'sám, extending far eastward toward China, and south-eastwardly along the Irawadi towards Burmah. By some they are said to be of the same race with the Kakhyens and Karens. (See pp. 270 and 298, last vol.) In proceeding from Sadiyá to their villages, it was necessary to descend the Brahmapútra, two or three days, to the mouth of the Bári Dihing, which rises to the south-east of Sadiyá, among the Singpho hills.

March 6, 1838. Having commended myself and family to the care of a kind Providence, I started, in company with C. A. Bruce, Esq., on a short tour into the Singpho country. My object will be, to make what observations I can upon the character, language, and condition of this numerous and long-neglected people. I take also the outlines of some elementary books which I have prepared, in order to satisfy myself more fully as to the language now actually spoken by them. The morning was rendered very unpleasant by tremendous showers of rain, that fell without cessation. At seven o'clock we pushed from the shore, and soon reached Siquár, a small village of A'sámese and Khamtis, on the north bank of the river. My heart is oppressed with an almost insupportable burden, and my tears flow afresh, as I pass the lonely spot where my dear brother closed his earthly career. Why

could not the dearest wish of his heart have been granted? How happy should we have been in commencing this tour together! But he is gone, and I am left to undertake alone, what we have so often unitedly contemplated.

At three o'clock, P. M., passed the mouth of the Dibáng. A large island is at its mouth. Soon after, we passed the mouth of the Dihing. These rivers flow from the A'bor hills, which rise to a lofty height, and render the scenery truly interesting. Passed several rivers this afternoon; the most important of which are the Lali, and Gile, on the north bank, flowing from the A'bor mountains. At sunset, lay to at Hangmar's Point, so called from its being the spot where four Singphos were hanged a few years since. They were executed for the murder of a company of native merchants, who were proceeding to Calcutta with a large sum of money, elephant's teeth, &c. They stopped here for the night, and were treacherously murdered by these Singphos; who were afterwards executed upon the spot where their crime was committed.

We have pitched our tent, taken our hastily prepared meal, and bowed around the throne of mercy, to seek Divine protection. A large fire blazes at the door of our tent, around which the shivering boatmen are gathered, to shield themselves from the chilling north-wester, that rages without. Enjoyed unusual satisfaction in commending myself and family to the care of God, and in begging his direction in these introductory efforts for the spiritual welfare of this perishing people.

7. During the night, experienced a most furious north-wester; was awaked by the tent ropes, sticks, and sand, fly-

ing into my face, and nearly suffocating me. The tent went to the mercy of the winds, while the boatmen were laboring to keep the boats from being sunk by the violence of the waves. No material injury, however, was sustained. At eight started again, and soon reached the Buri Suti, a branch leading to several villages, and uniting again with the Brahmáputra. It affords a convenient passage for boats during the mighty swell of the river in the rains. It has been a pleasant day, and we are to-night moored near the Diburú mukh.*

8. Rose refreshed, and started at eight, with a fine sun. Passed several boats proceeding to Sadiyá. Were obliged to lie to, at nine, P. M., on account of the high wind. At worship, sang the beautiful and affecting hymn, "Lovest thou me?" A fine, cloudless evening.

Entrance of the Buri Dihing—Miris; their religious faith.

9. Started early; soon met a dák boat, which afforded an opportunity of sending letters back to Sadiyá. At eleven, entered the Buri Dihing. It is a fine stream for the navigation of small boats, and on either side, except where small patches have been cultivated, is covered with dense wood jungle. In the rains, large boats can ascend to a considerable distance. Soon came to a Cosari village, on the south bank of the river, extending a considerable distance. It is in agitation to make it the military head quarters of A'sám; if so, it will become a place of considerable importance. The chiefs showed us every attention.

Lay to for the night at a Miri village. The people were very kind, and brought us a fine supply of wood. Several of the head men visited us; and finding that they understood A'sámese, I conversed with them upon religious subjects. They told me that they had no priests of their own, but listened to the A'sámese priests. They believed that there is but one God, who made all things. They said that when they go to hunt, or sow their seed, they pray to him, and he gives them success; that if they do wickedly, they shall fall into hell, but if they do right they shall go to heaven. Upon my inquiring about their ideas of right and wrong, they said, that not to obey God, not to praise him—to steal, and to cut one another

in pieces, is wicked; that the contrary is right. I told them that their sacred books were not true; that another book was true, which told us that the hearts of all men are bad—that Jesus alone could save them—that he had given his own body to be cut, and bruised, and slain, to save them. I told them that we felt very sorry for them, because they could not read this good book; and that I had left my father and mother, and friends, and come over the great waters, to teach them and their children. They said it was very well, and that they were poor and ignorant because they had no books.

They are a mild and inoffensive tribe. The only barrier to missionary operations among them, seems to be their love of a wandering life. Yet they might undoubtedly, under proper influence, be gathered into companies and instructed.

10. Arose early, and passed a long way up the river. The eye meets almost continually with small clearings, where the poppy is cultivated. The people sell much of their opium, but are realizing the sad effects of its free use among themselves. Stopped at night near a small Miri village, and gave the men orders to rest the following day, it being the Sabbath.

11. Sabbath. Was awakened by the matin song of the jungle birds. The sun had arisen in his strength and majesty, while scarce a cloud darkened the broad blue expanse over our heads. The boatmen appeared in their best, probably from respect to us. All was as quiet and peaceful as on any Sabbath at home.

At half past 10, A. M., met for worship under the tent. Read "Paley on Sabbatical Institutions," also, on "Prayer, in imitation of Christ." It was a happy, cheering thought, that we were worshipping with many Christians, in this and our own country, and that our heavenly Father would bless us as readily in this lonely jungle, as in the congregation of the saints. The day has been one of some enjoyment, though I deeply feel the loss of Christian society.

Cosaris—A'sámese and Dewanio villages.

12. Early this morning a party of Cosaris came, bringing a present, to make their *salam*, and see the white faces, which is to them no small novelty. They are the remnants of a once

* Mouth of the Diburú river.

considerable tribe, once speaking a language distinct from the A'sámese. This company had lost their native language, and could only speak A'sámese. They are a noble looking tribe, and make valuable servants.

13. The river is very circuitous. Came to Moduskol, an A'sámese village, on the north bank.

14. At 10 o'clock came to a small Miri village. At 12 arrived at Siyanga mukh, (mouth,) where is a small tea plantation. It is the first high spot of ground I have seen for days. Here is a fine situation for a small village. Near by is a Dewanio village. The loneliness that I have felt during the voyage, is now in part dissipated by the great number of people continually passing up and down, in the traffic of salt, procured at Jaipur. At 2 o'clock came to Pandiwará, an A'sámese village. Country around fertile and pleasant. At 4 reached Tinglai mukh.

Tipling—Fakirs—Jaipur.

15. Met Mr. Bruce's return-boats, affording me an opportunity of sending letters to Sadiyá. The river now flows in a straiter channel, and the scenery is becoming more and more beautiful. At 3 o'clock reached Tipling, a considerable village of Dewanios and Singphos. A military force formerly occupied the ground. We found a comfortable retreat for the night in the bungalow left vacant by the commanding officer. This is a land of plenty—ducks 1 anna, or about 3 cents each; hogs, goats, cows and buffaloes abound. Yet it is often a most difficult thing to induce the inhabitants to part with them for any price.

Here I had an opportunity of testing the correctness of some of the words in my Singpho vocabulary. Found them more nearly correct than I had expected. If what I have seen of these villagers be a specimen of the Dewanios as a body, they are rather an interesting people. They will be of essential use to me in acquiring the Singpho, as they understand this and the A'sámese, and are extensively scattered over the country, so that their services are at all times available.

16. Rose early and took a ramble about the village. It is quite large, although it has only been settled three years. They inform me the land is at times overflowed. Here is a fine place for a Singpho school. Building materials are plenty, except grass, which must be brought from Jaipur. In con-

versation with the head men of the village, was again told that the Singphos have no name for the Supreme Being; that they have no priests; that they burn buffaloes, hogs, &c., to nats; but that all understand the Khamti or Burman name for God. This place is by land only three days from Sadiyá, and a half day from Jaipur. Oh that the blessed gospel may be speedily introduced among this people! While I was reflecting upon their condition, and that I was the first person that had ever visited them, to tell them of Jesus, I felt an unusual strength of desire to make known to them something of the love breathed for them the gospel. But, alas! I can as yet only stammer a few sentences to them. May God give his own truth success!

At 12 o'clock reached Bagh Mora, a village recently settled on the east side of the river. Here are about fifteen persons called fakirs. They speak Singpho, Khamti, and some A'sámese. They say that after three days' journey eastward, are large villages of their own people. They exhibited much industry. At looms, quite superior to any I have before seen in this country, the women were weaving a beautiful striped cotton cloth, much resembling gingham, while the men were cultivating the fields, or cutting away the jungle. I hardly know whether to class them with the Singphos or Khamtis.*

At 2 o'clock came to another Dewanio village. At 6 reached Jaipur. We were met by Capt. Hannay, who gave us a warm welcome. The place is yet new. The bank is high, and affords plenty of room for a large station. The new houses give it a pleasant aspect, and when the lines are built, it will appear well.

Reasons for locating at Jaipur—Nágás.

17. Through Capt. Hannay's kindness have obtained a man to give me Singpho, as spoken on the Burman side. Find but little difference in this man's Singpho and what I have written.

Have had a long conversation with Capt. H. concerning the Singphos. He does not think them a promising people for missionary effort, at present. They are now in an irritable state. They do not look to us as superiors. They are very treacherous and revengeful. He thinks it safer stopping at this place than at Ningru, on that account.

* Capt. Hannay says they are Shiyáns.

He speaks of the Nágás. They regard us as superior to themselves, and incline to books. They almost universally speak A'sámese, so that, although their language has many dialects, by employing the A'sámese, they can at once be learning divine truth.

18. Sabbath. By desire of the company, I conducted public worship. We sang and prayed, after which I addressed the little company from Col. 3: 4, with some satisfaction.

19. Spent part of the day in writing letters for Sadiyá, and the remainder in writing Singpho. Have the assistance of Capt. H.'s Singpho and an intelligent Khamtí, who understands Singpho and A'sámese. Hope to succeed in reducing the language to something of a system.

20. A cold day, with considerable rain. Towards evening heard that the Nága chief, sent for by Capt. Hannay, had arrived. He will stop with me a few days, and I must endeavor to prepare a Nágá spelling-book for the schools, which we hope ere long to establish. Feel happy and thankful that so good an opportunity is opened before me for acquiring the languages, and thus preparing to do good.

21. Received a visit from the Nágá chief. He brought a large train with him, of all ages. They appear to be an interesting people. I received from them a present of salt, manufactured from springs in their native hills. Very busy all day in studying Singpho and Nágá.

22. Received a visit from a large party of Nágás, among whom were three chiefs. They behaved with great civility, and were delighted with our watches and Mrs. H.'s piano.

23. With much difficulty succeeded in detaining the Nágá chiefs, until 2, P. M., in giving me Nágá sentences. The language appears to be more full and complete than the Singpho. Have concluded to start on Monday for Ningru, another important Singpho village, lying on this river, two days distant.

24. Feel quite indisposed this morning, from sitting up late last night. But by doing so, I hope that I have properly corrected the Nágá vocabulary. I often think of the laborious Whitfield, who exclaimed, as he was on his way to the field to preach his last sermon, worn down with fatigue, "Lord, I am weary *in* thy service, but not *of* thy service." Oh that I may so labor and so feel! It is most affecting to see the ignorance of this people, and especial-

ly of the Nágás, on religious subjects. Yet they are an interesting people. They have a name for the Deity, and a hope of happiness, and fear of misery after death.

25. Enjoyed much satisfaction in presenting to my little assembly to-day, the wisdom of choosing the service of God rather than the pleasures of the world. Have been here now nine days, and on the whole feel much inclined to the attempt of making this immediately a missionary station.

26. Received of Mr. Bruce a donation of 100 Rs. for the Nágá Spelling-Book. At 10 o'clock left Jaipur, in company with Mr. Bruce, for Ningru. Capt. H. and lady exhibited the deepest interest in the establishment of a station here for religious instruction. All the friends here have manifested the kindness and affection of brethren and sisters.

At 11, came to a small stream, on the south bank, leading to a village of the Namsáng Nágás, who are famous for the manufacture of salt. Much of the salt they manufacture is actually superior to specimens that I have seen from the salt springs of New-York. Here the river winds its way around the bases of several high hills, while the Nágá mountains rise in the rear, rendering the scenery quite interesting. The country is rich in coal, minerals, plants and gums, and the soil is excellent. At 12, came to an island that I called Weaver's Isle, from the tradition that, several years ago, a company of weavers settled here, and were changed into stone. Some pretend to point out the posts of the houses they inhabited. It is a beautiful and romantic spot.

27. About 2, P. M. reached Iagando, a Singpho village. It has twelve large newly-built houses, and about thirty men. The head man, Iagando, is an interesting native, about twenty-five years of age. He manifested quite an interest, on his part, to learn our books, but could not be persuaded to send any lads from his village to Sadiyá for instruction. The scenery here is most beautiful. Before us rolls a noble river; a little farther on, rise the lofty Nágá hills; and still farther back, are seen three or four different ranges, stretching their rugged summits to the clouds. These Nágás are daily seen on the plains, exchanging their salt for rice, &c., as they do not cultivate the land, but live entirely upon the profits of their numerous salt springs.

26. Called Iagando to correct some sentences I have been preparing in Singpho. I find but little difficulty in acquiring the conversational part of the Singpho, but find it extremely difficult to express, in intelligible terms, the doctrines of the bible. Heard that a priest was residing in a village near, who could speak and write the Burman, Khamti, Singpho, and A'sámese. I went to his house, hoping that I should be able to get Singpho religious terms, through the A'sámese. The images and heathenish representations about the house, forcibly reminded me of man's deep depravity and pitiable ignorance without the gospel. On entering, found a crowd of people sauntering about, and bowing now and then to the images. The image of Gaudama was conspicuous among the rest, and the priest told me he was the chief god. Finding that the priests did not understand A'sámese, I read what few sentences of the Catechism I had prepared in Singpho, which I was happy to find they understood. The reading of it called forth many remarks and enquiries, some of which I was able to answer, and others I could not on account of my scanty knowledge of the language. He requested me to give him a little paper, which I did, receiving in return one of their large Khamti sacred books. After leaving this village, a half hour's walk brought us to the new station. The soil is excellent, and its situation for a settlement good, as the banks are thirty or forty feet from the water, and never overflowed. It commands a fine view of the Nágá mountains. Here are found several large piles of brick, the trees growing on the top of which show that they have lain here many years. They are large, of a superior quality, and must have been made by those who understood well the art.

It is very strange that no knowledge or tradition of their history exists in the memory of the oldest persons in the vicinity. They did not know of their existence until the jungle was cut away from the place where they lie. Raised roads, running in every direction, and now overgrown with jungle, show that this was once a thickly populated country.

Ningru—Route to Húkong valley in Burmah.

29. This evening, left the new station, and came to Ningru, a distance of only two miles. This is a large

Singpho station, and one that has the most direct intercourse with the great Húkong valley, of any in this region. The chief of the village met us at the ghaut, and gave us an apparently warm reception. He is an elderly man, of a commanding and dignified appearance. The English are rather suspicious of his fidelity, especially as he carries on an intimate intercourse with the great Singpho nation eastward.

While at his house, a company from Húkong entered. They had performed the journey on foot, in seven days, but with diligence it may be accomplished in six. Horses may be used a portion of the route.

I found the man very indifferent about educating his sons, or the children of his village. In the evening, asked him the meaning of several Singpho words, and commenced reading my portion of the Singpho catechism. He listened a few moments, and pronounced it very good Singpho, but soon appeared very uneasy, and gruffly asked, "who had been teaching the Sahib Singpho, and why he had done so?" "Let it fall into the water and be destroyed," said he; and, rising abruptly, made his salam, and went to his house. No white person has ever before learned their language, and he was evidently disturbed that any one had been teaching me.

Khakú Singphos—Their idolatry, and views of a future state.

30. In company with Mr. Bruce, left Ningru for Kajudu, a Singpho village, fifteen miles northward. Soon after starting, a violent rain commenced, attended with thunder and lightning. The road lay through the densest forest I have seen in India. The lofty macli rises often to the height of 80 and 100 cubits, perfectly straight, and destitute of branches to the very top. They are of a large circumference, and may well be termed the kings of the forest. After walking a long way, came to a road thrown up to the height of thirty feet. It runs due east and west, and connects the Diburú and Dibáng rivers. It is a work of immense labor, and is another proof that the country was once populated by a numerous and enterprising people. The road is now grown up with most beautiful bamboos. At 3, P. M. reached Kujudu, wet and weary. The sun shone out, and after changing our clothes and taking refreshment, found

ourselves happy and comfortable. The head man of the place manifested the greatest hospitality. These are the Khakú Singphos. I think that this is a favorable place for the establishment of a school. The tea company have here a flourishing plantation, and are just now manufacturing the article.

31. Parted with Mr. Bruce, whose kindness has been like that of a father, and proceeded by land to Koli village, (Singpho.) The day was rainy, and the march a long one. Reached the village at five, very weary, having walked the whole way. Was hospitably entertained by Tangonla, the head man of the village. Large numbers assembled in the evening, with whom I conversed concerning the state of man after death. They have no definite idea of a Supreme Being. Who made the world, is a great mystery to them. Their idea of man's state after death is rather singular. One told me that after death they had to cross a dreadful place, on a small stick, over boiling water. If the stick did not break, it was well—if it did, they fell into the water, and died a dreadful death. They offer at their *pujas*, oxen, hogs, fowls, and whatever they themselves require for a splendid feast. A fowl, or pig, can hardly be procured among them, so many are offered in sacrifice. The Singphos build their houses low and long; one is usually occupied by several families. In front is a spacious verandah, always open for the accommodation of the passing traveller.

April 1. Sabbath. Though alone, felt it to be good to wait on God, on his holy day, and to rest from the fatigues of my journey. I also rejoiced in the opportunity of telling the people about the great God, and the future destiny of man. Had crowds of people around me all day, to all of whom I made known, as well as my imperfect knowledge of the language would permit, that God was displeased with them for their idolatry, and if they had not new hearts, they must fall into hell. In the evening called the chief and two of the principal men, and interrogated them particularly concerning their deities, and belief respecting the future. They can hardly be said to have any definite idea of a Supreme Ruler, who made and governs all things. Some of them speak of Pandiwárá, who made all things; but they make no offerings to him, only to his inferiors. They have a system of nat worship. The

names were given me by the natives in the following order:

Five nats are supposed to inhabit the regions above, viz.—Madai là, Sunlap, Munu, Ning Syi, M Bung; and ten the earth and lower regions—Palam, Són, Lamum, Cisam, Dingnu, Dingwa, Dingsi, Phukum, Phokhon, Ngga. These nats have each their particular blessing to bestow, and every new blessing wished for, requires a new offering addressed to the particular nat, whose province it is to bestow it.

One is the giver and preserver of children; several are healers of the sick; one is the god of war; one is supplicated at the blasting of crops, and in all times of famine; and one preserves the country from war, and renders it populous and prosperous. After death, if the man is good, he goes above, and takes his place with those of his own caste, (for caste is observed there.) Their happiness seems to be negative, consisting in having nothing to do. He can never be hungry, for whatever he desires to eat presents itself spontaneously, prepared just as he wishes.

If a bad man dies, he goes under the earth, into fire, and for food eats the filth of cattle, fowls, and men. These appear to be their principal ideas concerning a future state.

How striking the contrast between their hopes and those of a Christian! The one thinks his happiness is complete, if he has nothing to do, and his wants are spontaneously supplied. But the Christian's eternity will be one of incessant activity, and his employment praise.

Return to Sadiyá.

2. Rose at day-break, and started on my journey, hoping to reach Sadiyá by night. At nine, reached Tau Gohain's village, a beautiful settlement of Khamtis. The chief showed quite an interest in our books. At ten reached another fine Khamti village. In both these villages, Khamti books might be distributed. The river Dirak, that passes by these villages, is, at this season, very small; and I was therefore obliged to have the small boats, which I hired here, conveyed empty to its mouth, where it falls into a river, called the No Dihing. I here sent back the elephant and *mahout*, kindly lent me by Mr. Bruce, to convey my baggage to this place. Reached Sadiyá just at sunset. Found all, but my dear little child, well and happy.

In reflecting upon the goodness of God to myself and family, I find on every hand abundant occasion for thanksgiving and praise. And especially during this short tour, while at times I have been ready to doubt whether any good thing could come out of Nazareth, I have been made to rejoice in the hope, that, should a station be established at Jaipur, or in the vicinity, where may be gathered children of various tribes, it would be the commencement of operations that would be felt through the whole length and breadth of the Nágá and Singpho countries.

EXTRACT FROM A LETTER OF MR. BRONSON, DATED JAIPUR, JUNE 5, 1838.

On the 23th of April, Mr. Bronson and family, in accordance with the advice of the mission, left Sadiyá for the purpose of establishing a new station at Jaipur, on the Búri Dihing. The passage by water occupied fifteen days; though the distance over land is but three or four days'.

Reception at Jaipur—School department.

On our arrival, Capt. Hannay and Mr. Bruce welcomed us, and most kindly met all our wants. We are living in Mr. Bruce's house, the half of which he has given up to us, until we can furnish ourselves with a temporary dwelling for the rains. The liberality and kindness of these esteemed gentlemen might put to the blush many who make much higher pretensions to piety and liberality.

We found that Capt. H. and his energetic companion, apprised of our intention to make this a missionary station, had been gathering children for a school. Mrs. H. had indeed taught them herself daily. We immediately invited them into our dining-room, and opened a school of twenty scholars. They are mostly boys from good families. Two are Dewanios; several are Mussulmans; several of the Brahmin caste. I have one assistant in the school, that had been trained for several months by Mrs. Cutter at Sadiyá. He reads some English, is improving rapidly in writing, and reads both the native A'sámese and the Roman character very well. He is of great assistance to Mrs. Bronson in teaching the smaller children. As he understands the Singpho, I am hoping that, after a little more instruction, he will be useful to me in preparing Sing-

pho books. I have also in my family a very promising Singpho lad, of 12 years of age. He entered Mrs. Cutter's school a few months ago. He can now read the Romanized A'sámese quite well, and has also commenced the English. His parents are pure Singphos, and have given the lad to me to educate. I am supporting him myself, with the hope that after he can read English readily, he will be a valuable assistant in making translations, and in teaching Singpho schools. His name is Ghám. I consider it a very rare opportunity, as I have in no other instance been able to obtain a Singpho lad even for the schools. There is another lad, of eighteen, that has come from Jurháth on purpose to learn to read. He is from a very respectable family, and manifests the greatest application and diligence in his studies. He is also studying English, with a wish to become a teacher. The school has been steadily increasing, and we now number thirty-two. Capt. Hannay is generously building a school-house near my dwelling; and I am expecting two Nágá lads to join the school soon. The situation for a military and a missionary station, is most beautiful. The bank is very high and never overflowed. In this respect it is much superior to Sadiyá, as almost the whole surface of that part of the country is often under water.

I am just now building a temporary house. Our time is fully occupied in the care of the school, and in the study of the languages. Although our advantages for study are superior to those we enjoyed at Sadiyá, yet we shall not be satisfied until we find ourselves settled in the midst of the people, whose language we are to acquire. Next cold season, I am contemplating, with no small interest, a tour among the Nágás. I intend to visit their highest hills, and ascertain what their feelings are concerning the introduction of schools, and the permanent location of missionaries among them. I feel a degree of confidence that my high hopes of this numerous tribe will not be disappointed, but that God is about to give his glorious gospel success among them.

Mr. Bronson again writes, under date of

June 25. Since the last date, I have suffered from another severe attack of the fever, that so often seizes me; but by the blessing of God, I am again

better; and allowed to commence my usual duties. The weather now is very hot, (thermometer standing at 90°,) and there is but little rain. This renders it very sickly, and at various places in the country the instances of death from fevers, dysentery, and cholera, are very numerous. But our place has as yet escaped, and we, although at times suffering debility and lassitude, in the extreme, hope to pass safely through the acclimating process, in the continued prosecution of our duties.

Capt. Hannay has just been promoted to the station of second in command of Upper A'sám. This opens to us still brighter prospects, and not a little encourages our hearts; for the missionaries have ever found in this gentleman and his lady, friends, and well wishers to all our enterprizes. It is in agitation to remove the head-quarters of military operations, from Bishunáth to Sadiyá; in which case Capt. H. is to remain here, and this is to be *enforced*. But if this change is not made, Capt. H. will remove to Sadiyá, and this will only be an inferior outpost. In either case, the general interests of both mission stations, Sadiyá and Jaipur, will be advanced.

Our school, with all our inconveniences, is flourishing. We have now forty interesting youth, who are very regular in their attendance, some of whom exhibit an interest in their studies, that would do honor to any of our schools in happy New-England. But to keep up the interest of these schools, and to make them exert an enlightening and holy influence; labor, *hard labor* is requisite. The labor is too important to be neglected; for here, where no written language exists, how can we teach the people very extensively, unless some of their own people and youth are first taught? Mrs. Bronson is not able to perform the work that even the school now in operation demands. I have given what time and attention I could spare from other duties, to the school. And Mrs. Hannay very kindly offered her aid, in the place of Mrs. Thomas, the loss of whose assistance we so much lamented. But I feel that my duties to these poor heathen, are *chiefly* of another kind. To the work of acquiring the languages, preparing a few books for present use, and declaring to them the gospel, I desire now wholly to devote myself. But in what way are the school operations to be continued and extended?

EXTRACT FROM A LETTER OF MR. CUTLER, DATED SADIYÁ', JUNE 20, 1838.

Since I last wrote, I have built a *zayat* on one of the principal roads, and Mr. Brown has built one on another. To them we repair on the Sabbath, and Mr. B. to his frequently during the week, and endeavor to convey religious truth to the minds of the people, who are constantly passing and re-passing. As scarcely any can read except those who have been taught in our schools, we have no field at present for tract distribution. I occasionally have an opportunity to give one or two. Whenever we read to them, I find they listen with attention; and I generally make use of the Catechism in A'sámese and Tai, as introductory to some conversation. In the course of the reading, they generally get their attention excited, and begin to ask various questions, and to discuss and dispute on various points.

Printing department—List of publications—Schools.

Although the press is an invaluable auxiliary in this infant mission, and very little could at present be accomplished without it, yet it is not kept in constant operation, like the press in Burmah, neither will our small editions of 500 and 1000 compare with their editions of 100,000 copies. But we should not despise the day of small things. I look forward with no slight degree of interest to the time when the door shall be fully opened, that missionaries may travel from this to Ava, and distribute tracts among the numerous Shyáns who people the districts, and also to enter the Bor Khamti (Great Khamti) country, and scatter among its thousands, pages of truth. I trust this day is not far distant. In the event of a war with Burmah, which is by many thought to be inevitable, the whole of the interior from Sadiyá will be open before us, but which is at present inaccessible on account of the savage tribes, who are in a state of constant excitement kept up, I imagine, by the Burmese. And I see no reason why we cannot then enter the provinces of China with very little difficulty. Then the importance of the printing department here, will be more extensively felt, and in a few years I hope to see calls made for tracts and parts of scripture in six or eight different languages.

There have been issued from the press here the following :—

	Pp. Cops.	
A Spelling-Book in English, A'sámese and Tai,	48	500
The Alphabet and Spelling Lessons,	16	100
The Parables of Christ,	32	500
Sermon on the Mount,	16	500
Catechism in A'sámese,	16	500
The Alphabet,	1	150
Catechism in Tai,	13	500
A Hymn in A'sámese,	1	100
Worcester's Primer in A'sámese,	56	1000
History of the Flood,	14	500
History of the Creation,	12	500

Matthew is printed as far as chap. 13. The Khamti Catechism, in the Burmese character, will go to press soon. I have not quite completed the characters which I am attempting to cut.

Capt. Jenkins has very generously presented this mission with another donation of 500 rupees, and has expressed a wish that a fount of Bengáli type might be purchased from it; that we might be able, occasionally, to print some works in A'sámese, in that character. You are probably aware that that character is known much more from Jurláth down to Gualpára, than it is in the region of Sadiyá. And as the whole of A'sám is now thrown open to the Board, we may have occasion to print more or less in that character, for the stations below, for a long time to come.

Mrs. Thomas's removal from Sadiyá, leaves the school again under the entire charge of Mrs. C. There are about fifty names on the list, although many of the scholars are very irregular in their attendance. Several of the boys have left Sadiyá for Bishunáth, Mattak, and other places, and among them many of the most forward of the scholars. About fifty boys have learned to read well since its commencement. Many of the scholars have left, after they had just begun to read in plain reading, and others when only half through the spelling-book. No account is made of these. Nine of the boys can read the English Testament with considerable fluency, and about as many more are learning, but are less forward. Those who can read, repeat portions of the English Testament from memory, as well as the native.

In my three small schools, upwards of twenty have learned to read. Most of them are sons of the farmers of the country, and at this season are engaged in preparing their ground, sowing

their seed, &c., and consequently many of them are unable to attend; but they promise to return in the course of a month or two. The schools, however, are still kept up, and several attend. A scholar of one of these schools has become so far advanced, that we have begun to employ him as a teacher. The young man, we had trained for a teacher for the Dershum village school, I relinquished to br. and sister Bronson, when they left this for Jaipur. He understands Singpho well, and consequently will be invaluable to them in commencing their operations. He is a very steady young man, and we had noticed with pleasure, that he daily appeared to become more and more interested in the truths he read and heard, and he now declares he prays to the eternal God, and to Jesus Christ. On his first entering the school, he was a violent opposer, and could not bear a word spoken in favor of the Christian religion, without endeavoring immediately to meet every argument, and to express his unbelief of the new doctrine, in the strongest terms.

A month or six weeks before he left, he came to me, saying some of his friends were ill, and had invited him to join them in making a feast, presenting offerings, and praying to the spirits for their recovery. I expressed a wish that he should first read a page or two from his catechism. I then gave him to read the paragraphs which declare there is one God, who made all things, and all men; that He is a spirit; and that there is no other God, &c.; and then I directed him to the 1st and 2d commandments. After he had finished reading, I told him to go out and think of what he had read for ten minutes, and if he then thought any good would result from his going, or if he felt a disposition to go, I should say nothing further to prevent him. Before the ten minutes had elapsed, he took his place in the school, saying to Mrs. C. he did not now wish to attend the feast; and I think he has never attended one since. Two or three other scholars have manifested a similar disposition.

The health of Mr. Cutter during the past season had been excellent, but quite recently had been in some measure impaired. Mrs. C. was suffering much from an apparent determination of blood to the head, and for several days prior to the date of the letter had been able to sit up but little.

Siam.

EXTRACTS FROM A LETTER OF MR. JONES.

General View of the Mission—Departure for Singapore.

Bangkok, April 23, 1838. The type (i. e. that portion which was deficient,) has not yet been received. Two vessels are expected from Singapore very soon, and it is reported that some missionaries will come in one of them. Should they arrive without bringing the type, I shall feel bound to return in one of them, and expedite movements as fast as possible.

My time, since this year commenced, has been principally employed in translations and revision. I have re-revised Matthew, revised or rather rewritten the "Summary of the Christian Religion," and Mark is about half done. I have not been out often, though I made one excursion up the river, to Báng-ta-nái, Báng-láo, Báng-luang, &c., to distribute Peguan books, and converse with the people. The books were received with great eagerness, and the people were very friendly. Many have since come from those villages, to receive books at our house, and converse about them. I have also been down to Pák-lat, for the same purpose, and with similar effects. At the house, we have had many visitors, who have engrossed a good deal of time, and some of them have shown a deep interest in the statements we make, and the views we present. They have encouraged but not satisfied us. After five or six visits, they disappear, "and strait are seen no more." Amid all our discouragements, Chinese worship is still continued on Sabbath mornings. We have never had less than twelve attendants; yesterday there were fifteen. Pé It, Pé Chun, and Chek Hôh continue steadfast, and constant in their attendance. Two others give us much reason to hope that they have some true faith in Christ. But, alas! there is no one to guide them onward.

Our Siamese worship fluctuates. Yesterday we had only twenty-three attendants—we have sometimes forty or fifty. Our houses are small and hot, and not well situated for a worshipping congregation. A small bamboo school-house was used for a season, but was found too small, and too hot, and was becoming dilapidated. We have, therefore, thought best to erect a building, to be used as a chapel, which

I hope will be finished in ten days more. It is firmly built of teak, 38 feet by 24, with end verandahs. From one end of it will be taken two rooms, one for a dispensary, and the other for a study, or a room which may be occasionally occupied by any newly arrived, till they can be better accommodated. Should the congregation increase, so as to require the whole building, the partitions can be easily removed. The whole expense will be from \$250 to \$300.

May 11. On the 24th of April, the two vessels above referred to, reached Bangkok, bringing your letter of Sept. 28, &c., but no type. But a letter was received from Mr. Dyer, stating that my letter, written in Nov., did not reach him till near the close of February, and he would immediately commence upon the defective letters; but as they were more or less defective on account of my absence and the want of my superintendence, the reasons for visiting him immediately did not seem to be at all diminished. Add to this, that the death of my dear wife rendered it indispensable, however painful, that my children should be removed from Siam as soon as possible; indispensable for their good and my efficiency. I learned by those vessels, that the Rev. Mr. Johnson, his wife and child, who had recently left Bangkok in ill health, were still at Singapore, but designed soon to return to America, and I cherished the fond hope that I might send my children thither under their care.*

On the 28th of April, therefore, I embarked on board this Siamese brig, with my two children, expecting a rather long passage, as we go against the monsoon. What my prospects may be on my arrival at Singapore, and what my plans, I shall then endeavor to inform you.

EXTRACTS FROM LETTERS OF MR. DAVENPORT.

Under date of May 25, Mr. Davenport gives the following account of

Religious services in Siamese and Chinese.

Br. Jones has been gone about a month, and as br. Dean has not yet returned, I am the only male missionary of the Board now in Siam. I endeavor to supply br. J.'s place as well as I am able. The hands employed in the office, and our domestics, are called

* They arrived at Philadelphia, Dec. 7.

together every evening after tea, and every Sabbath day, when I read a portion of scripture in Siamese, and make such remarks as are suggested by the passage. Afterwards I ascertain how far I have been understood, by asking questions concerning the passage read, or the remarks made upon it. I am pleased to find that I am not often misunderstood. I take great pleasure in these my incipient exertions, and hope the time is not very distant when I shall feel at home in the language. Though br. Dean has been some months absent, the infant Chinese church continue to meet together every Sabbath morning to listen to the reading of the scriptures, which is done by br. D.'s teacher. That they may feel encouraged to continue these exercises, sister Reed and myself meet with them on these occasions. I usually open the meeting by singing and a prayer in English, and sister R., from her former study of Chinese, is enabled to assist them in singing Chinese hymns. These lambs have no doubt greatly suffered from the absence of their under shepherd; but so far they have been preserved by the Great Shepherd from losing their relish for holy things.

*Tract distribution—Medical Dispensary
—Printing department.*

Mr. D. writes again, June 21,—

Some time before the departure of my colleague, Mr. Jones, for Singapore and Malacca, I was in the habit of going among the people, and proclaiming to them Christ, and the way of salvation. Some listened with a degree of attention to what I had to say, while others affected contempt for the message. The tracts I carried with me were received, as usually they are, with great eagerness; and when these were all distributed, I was frequently accompanied home by those who had not been supplied, that they also might obtain books. It must be confessed, that this desire for books is, in many instances, the effect of mere curiosity; but we have reason to hope, that in many cases, beneficial results will ensue to those who obtain them.

I have also felt called upon to supply br. J.'s place in preaching, to some degree. The last Sabbath, I gave the people assembled in the new chapel, a brief account of the creation, the fall of man, and the necessity of faith in Christ as the only ground of salvation. Every morning, after breakfast, the people about us are assembled in the

chapel for worship, and on such occasions, whosoever will, come and unite with them.

At the late burning of the king's mother, whose body had been lying in state for eight or nine months, great multitudes were attracted from the interior and extreme parts of the kingdom, to witness the ceremony. The missionaries and others were invited, first by the praklang, and then by the king, to be present. An opportunity was thus afforded and embraced, for distributing tracts among men and women of high rank, and others. One of the female missionaries conversed with a lady of considerable distinction, and gave tracts to others; and one of the brethren supplied many of the men.

The ceremony was splendid and pompous almost beyond description; millions were wasted upon it, and in many respects it no doubt exerted a deleterious influence upon numbers; yet we hope for great good to result to others, whom it brought together, and who were thus put in possession of the word of God, who, probably, would otherwise have died without a knowledge of the way of salvation. Since the close of the ceremony there have been quite a number of applicants for tracts at our houses, many of whom are strangers from a distance.

The applicants at the Medical Dispensary, are not so numerous as formerly. Those who call, I endeavor to serve with medicines for inward complaints or outward eruptions, and some are in a fair way of healing.

For want of the remaining part of the fount of new type, which we are hoping to receive in a few weeks more, no Siamese printing has been done for a number of months past. We are happy to say, however, that our stock of books is not quite exhausted, and may not be entirely until more are printed.

Mrs. D. is still active in her exertions to teach the young, and the children are gradually advancing in a knowledge both of Siamese and of English. Religious instruction is blended with their literary pursuits; and we hope impressions of a lasting nature have been made upon their minds.

At the close of this communication, Mr. D. mentions the arrival at Bangkok, from Macao, via Singapore, of Mr. and Mrs. Dean, (late Miss Barker, daughter of the Rev. Mr. Barker, of England,) to whom Mr. Dean was united in marriage at Macao, in March preceding.

EXTRACT FROM A LETTER OF THE LATE
MR. REED.

The following communication was addressed to Mr. Vinton, of the Karen mission, by whom it has been recently placed at our disposal. It was written at Bangkok, in June, 1837, a few weeks only before the lamented death of its author, and is, of course, one of the last manifestations of his devotedness to his missionary work. It may prove acceptable to our readers, also, as a specimen of the Christian and fraternal intercourse, which, it may be hoped, is habitually maintained among our missionary brethren.

Dear br. V.,—Though I can write nothing like an equivalent for your thrice welcome letter of Feb. 4, yet, anxious to continue a friendly correspondence, I hasten to reply.

Like you, I can speak of labors which demand all my time, interesting too, from the fact that, if it pleases the "Master" to prolong my life, I hope one day to proclaim the love of Christ intelligibly to the poor Chinese. The language (by far the most difficult of any on earth,) demands all my energies; and, though my progress is slow, I bless God that I am not quite dumb. I have daily worship with my teacher and others in my employ, and an additional service on the Lord's-day. Sometimes others are in. I also do a little at tract distribution, but with comparatively little faith; for there have been distributed here multitudes of Chinese books, which seem to have been lost as in an ocean.

I rejoice in the success attending the Karen mission, and hope that while encountering Chinese bigotry, ignorance, and superstition, and especially while shut out of the empire, I may not envy my more favored brethren. Indeed, I have the field of my choice, though not exactly the location I could desire. There seems little practicability of entering China by any part of the coast. The greatest prospect, I think, is through Burmah, and I would rejoice in making the attempt at once.

You request me to write respecting "love for souls." What need I? You yourself are taught of God. *Dead and stupid* though I am, my *sentiments* are in accordance with yours; and wherever we look, we see the fact, that whatever a man sows, he also reaps. The man who turns his whole mind to any particular calling, will seldom fail to excel. Among missionaries, he who gives his mind to translations, multi-

plies versions of the bible; he that is so disposed, sends forth abundance of tracts; another superintends a few schools, more or less; while still another is perhaps content to maintain his standing with the Board that sends him. There are others yet, who, drinking deep of the "river of life," and fired with zeal enkindled by love, "love of souls," cannot rest unless souls are being turned to the Lord. To translate a portion of truth, to write a tract, a vocabulary, or other elementary work, (though important each may be,) does not satisfy them. Like J. B. Taylor, and others, their cry is, "Give me souls, give me souls." O that this number were greatly multiplied; for as great as are the obstacles in the missionary's way, faith, and love, and effort, a three-fold cord, would overcome them all, and God would avenge his own elect. Alas! are not too many satisfied without conversions? And if God should pour out his Spirit, in its converting influence, they would be disappointed; for it has not been the burden of their prayers and labors. O for such a flame of love as to burn out sin and self, and set me about my Master's business just as he would have me. The future to me is all unknown. I have been here a year, and for aught I know, may be one or two years longer. However, I am not at home. I want to see the cross planted in the heart of China, and to this work I am pledged. Pray for me; do mention me in particular to the Father, in connection with the myriads of China, and believe me ever yours in a precious Savior.

 Karens.

EXTRACTS FROM A LETTER OF MR. VINTON, DATED MAULMAIN, JULY 15, 1838.

Visits to out-stations—New Chummerah, Bootah, Newville, Ba'u Island, &c.

The first Sabbath in January, 1838, I baptized an aged female, belonging to a village just below Ko Chet'ling's. She and her son (baptized last rains,) have since gone to live with the Christians.

Soon after this, we made an excursion to Bootah. In this place and vicinity I spent about three, and Mrs. V. about six weeks. The church here numbers a little more than fifty, ten of whom have been baptized the past

year. During my stay I baptized seven. Ko Taunah is in charge of the church, though now absent for a few months, assisting br. Abbott in Rangoon. There are a few good inquirers here, and quite a number who listen attentively to all you choose to say to them; while there are others who are bitter opposers. Mrs. V. established a school during our stay, and we have one now in progress there.

On leaving Bootah, I had designed to proceed immediately to Newville; but, on reaching Maulmain, I learned that the whole region, in the vicinity of Ko Chet'thing's village, had been thrown into the most fearful state of consternation, on account of the late appearance of robbers in the neighborhood. I started, therefore, with as little delay as possible, resolved to make that place on my way to Newville. On my arrival, I found that the Christians were the only individuals, in all the vicinity, who had not left their houses and fled into the jungle. Even those living back a number of miles in the interior, had forsaken their houses for fear of the robbers. The Christians, however, though in more danger than any of their neighbors, maintained their ground, except a few of the more timorous, who left their houses and slept in the jungle three nights. The head robber repeatedly expressed his determination to kill all the Christians, especially Ko Chet'thing, and made special effort to get some of the Karens upon the other side of the river, to conduct him to his house, as he wished to make sure of him to begin with. All this Ko Chet'thing was aware of, and but for an unusual share of both natural and Christian fortitude, he would have abandoned his little flock and fled into the jungle. He, however, maintained his post till the government came to his aid, and stationed a gun-boat off his village. During my stay at this place, I baptized two, a man and his wife, relatives of Ko Chet'thing, who have recently come over from the Burman side to enjoy liberty of conscience.

On reaching Newville, I found the little school, which I had commenced in my first visit, still in progress, and two or three of the children had already begun to learn to read a little. Here I remained but one Sabbath, baptized a man and his wife, and then left for Putah, a region deriving its name from a river of the same name, and emptying into the Dah-Gyieng from the

east, about thirty-five miles above Maulmain. Upon this river are a number of interesting villages, containing a number of individuals apparently almost persuaded to be Christians. We made some efforts to put down an assistant for the rains, but the head man was from home, so that nothing could be done. Mrs. V. joined me at this place, when we proceeded on our way to Newville. Here we spent two Sabbaths. The church numbers a little more than sixty. Thirteen were baptized the year past. An interesting school now in progress. One death since the date of my last.

Leaving Newville, we visited Maukoo, and made arrangements for school for the rains. But the scarcity of thatch rendered it impossible to erect a *zayat*, and so the measure failed. The people appeared anxious for a school, and, with the blessing of God, we may hope to have one another year. From this we proceeded to Balú island. Mrs. V. remained but about ten days, and then left for Ko Chet'thing's village. I, however, spent nearly a month, and visited all the villages upon the island. The Karen population is not so numerous as stated in the last annual report of the Board. It, probably, but a little exceeds two thousand. There are, probably, not more than ten thousand inhabitants upon the whole island.

During my stay, Ko Chet'thing was with me about ten days, but I was obliged to send him back much sooner than I should have done, in consequence of the expressed wish of the government, that he should remain permanently at his village, till the question with regard to the robbers should be finally adjusted. Indeed, his time, and that of a number of other valuable assistants, has been almost entirely lost to the mission for the season, by their being obliged to guard their village, night and day, against the depredations of robbers.

The state of things on the island is quite encouraging. The people appeared more friendly, and more disposed to listen to the truth, than I had ever known them before. A few, I can but regard as hopeful inquirers. Among the most hopeful are the father and some of the near relatives of the young man baptized from there. [See Journal, p. 252, last vol.] After returning to Ko Chet'thing's village, we were able to remain but about two weeks, during which I made a short

excursion up the river, and succeeded in establishing a school. Just before leaving for this place, I had the pleasure of baptizing two individuals more, one a sister of Ko Chet'ing. He has but one remaining sister who is not yet baptized; and she is anxious to come and live at his village, and become a Christian.

Karen school at Maulmain—Additions to the church.

April 25th, we were obliged again to retire from our beloved jungle; but we brought with us a precious charge. About twenty children accompanied us; and this number has continued to increase, till we have now nearly a hundred.

Under date of Aug. 3, Mr. V. adds,—

Our school has now been in progress a little more than three months. I have the care of the young men, and Mrs. V. of the young women and new beginners. My class of young men numbers about twenty. They study the scriptures in the forenoon, and arithmetic in the afternoon. The afternoon class is increased to about thirty. All appear interested in their studies, and are making excellent proficiency. We have had three deaths since we commenced our school; only one, however, was a member of the school. One was a man baptized by Ko Thah-a, in Rangoon. He removed here about three years ago, and learned to read. He has been declining for more than a year, and came down from the jungle, as he said, that he might be with the teacher when he died. The second was an infant, whose parents are here learning to read. They have since applied for baptism. Last Sabbath they were received, and will be baptized the next. The one who was a member of the school, was an interesting little girl. Her mother is a widow, and has now buried eight children. She was baptized, with two of her daughters, last season. The little girl was anxious to learn to read, as she said, that she might understand the law of God, and herself become a Christian. She was constant in her devotions, and a lovely specimen of amiableness of disposition. Her death has made a very deep impression upon the minds of the other children, and we have tried to improve the providence to awaken them all to attend to the great concerns of their souls. Six have been baptized, and seventeen more applied last Sab-

bath. Five only were received; but we shall have another examination next Sabbath, when five or six more will probably be added to the number.

EXTRACT FROM A LETTER OF MISS MACOMBER, DATED MAULMAIN, JULY 30, 1838.

I still find much comfort and encouragement in trying to lead Karens in the path of knowledge and salvation. At the same time, I have constant cause to mourn over their defects and errors, which require not a little watchfulness and anxiety; but even in this I find a pleasure, having the assurance that I am not *alone*.

In regard to the state of things at Dong-yahn, Ko My-at-yaw, whom I left in charge, informs me that about all remain as when I left; the three or four who were rather hopeful, still seem to be inquiring; opposition is about the same. There has been another attempt to burn the house, but unsuccessful. I have very little expectation that it will stand till my return; but this is but a secondary cause of anxiety. Their seeming determination to go down to eternal death, causes me, at times, exquisite pain. O, when will they turn and live!

The native Christians have generally, from the first, appeared remarkably firm and steadfast, and although some cases have required discipline, yet not one has had the appearance of contemplated or wilful sin. One poor old man alone, twelve or fifteen miles off, was overcome, by the long solicitation of a numerous family, and under peculiar circumstances, so as to eat in a feast made to appease evil spirits; but he immediately came down here, confessed, and appeared truly humbled; said he did not forget God any moment, or cease to love him; but to be at peace with friends, he ate. I directed him to return and prove his sincerity by a future upright walk, and when we all returned, at the close of the rains, we would consult together on his case. There have been some other similar cases in regard to drinking, an evil which I fear more than all others.

Agreeably to our earnest prayer, there seems to be an opening amongst the Pgwos at Bassein. I have prepared an assistant (Telaw) and family to go over to Rangoon, two or three times; but they have been providentially prevented. We now wait with anxiety to hear

from that quarter in regard to political affairs.

Should Providence permit, I trust br. Brayton will be on the ground next dry season, with three or four good helps; and may we not hope that great and glorious results will follow, so that we shall adore and rejoice as much as at the unparalleled work now going on there, amongst the other division of Karens?

I am happy that, in addition to what I was able to do last year in school, I can now add an exercise in arithmetic, and also in geography. The number of Karens now with me, is about twenty, and I am looking for a few others to-day. I employ a Burman teacher part of each day, as a number wish to learn Burmese.

EFFICIENCY OF THE PRESS IN BURMAH.*

A letter from Rev. S. M. Osgood, connected with the mission press at Maulmain, to the Secretary of the American Tract Society, dated June 7, 1838, encloses a minute schedule, both of the amount *printed* and *circulated*, in the year 1836, and in the year 1837.

Combining the two years, the whole amount *printed*, with seven iron hand-presses, at Maulmain, was 670,500 copies, making 33,114,000 pages; of which there were of the New Testament, and books of the Bible, 8,788,000 pages; scripture extracts and other tracts approved by the American Tract Society, (including 50,000 of Catechism and View, 1,000,000 pages, which should have been reported in 1835, 22,380,000 pages; school books, and all other publications, 1,946,000 pages; *two-thirds* of the whole amount printed, being publications which have been approved by the American Tract Society; amounting, at 1,000 pages for a dollar, to \$22,380; exceeding the sum of \$20,900, the whole amount hitherto appropriated by this Society for Burmah, by the sum of \$1,480.

The total amount *circulated*, in the years 1836 and 1837, is 16,144,524 pages; of which New Testament and other books of the Bible, 5,814,948 pages; scripture and other tracts approved by the American Tract Society, 9,025,328 pages; School books, volumes of tracts, and all other publica-

tions 1,304,248 pages; *more than half* of the whole amount *circulated* in two years, being publications approved by the American Tract Society; amounting, at 1,000 pages for a dollar, to \$9,025.

Of the 16,144,524 pages, there were circulated from Rangoon, 6,539,514; Maulmain, 3,028,650; Ava, 2,347,424; Tavoy, 1,715,808; Arracan, 1,323,352; Mergui, 588,400; Siam, 333,396; Amherst, 267,780.

The printing includes 3,020,000 pages in Peguan, and 96,000 pages in Karen, the Karen printing being now done at Tavoy. Of the editions issued, we find of the Balance, an edition 100,000; Creation, 54,000; Catechism, View, Investigator and Awakener, each 50,000.

The presses, when Mr. Osgood wrote, were employed in printing an edition of 10,000 of the Bible in quarto; and they expected soon to commence a new and improved Digest of scriptures, edition 40,000.

"Our distributions," says Rev. Mr. Osgood, "were limited the last year, on account of the disturbances in Burmah Proper; but I trust the time is not far distant, when that empire will be thrown open to efforts to spread the gospel light. In the provinces, the Lord is in some measure prospering our labors; but we have much to contend with. When the work of the Lord prospers, the enemy cannot sleep. We have much opposition, but the Lord is on our side. A goodly number have been added to our churches during the past season, and many more are inquiring. We are yet, however, a little band in the midst of a host, and many years must elapse, before the great moral change we desire, will be visible, unless the kingdom of our blessed Savior should more rapidly advance. We have to contend not only with the natural opposition of the depraved heart, but against long-established habits, and deep-rooted prejudice. We have daily evidence that something more than human reasoning is necessary to change the heart; and, I trust, this sometimes has the proper influence upon our minds, to drive us to the throne of grace, there to plead in earnest, and with confidence, the fulfillment of the precious promises of God.

"If, in order to be successful in winning souls to Christ, in a Christian land, where so many means are at hand, and where so much light has already been brought before the mind, it is necessary that the laborers should be deeply

* Received too late for insertion in our last number.

imbued with the spirit of their Master, a double portion of the same spirit seems to be necessary here, where all is moral darkness. May I not, then, my dear brother, with confidence, beseech you, the Board you represent, and the donors who contribute the funds annually appropriated to this mission, to accompany your yearly offering with earnest prayer for the especial blessing of the Great Head of the church, upon the feeble efforts which are put forth for the advancement of his kingdom in this place, where Satan's seat is."

The American Tract Society have approved *twenty-five* scripture and other tracts in Burmese, *seven* in Peguan, or Taling, *two* in Karen, *seven* in A'samese and Tai, and *three* in Siamese; making *forty-four* tracts approved for publication with that society's funds, by the Baptist missionaries in Burmah, Siam, and among the Shyáns.

That society is now endeavoring to raise, within the year ending April 15, \$4,000 for Burmah; \$1,500 for the Baptist mission in Siam; \$700 for the Shyáns, and \$500 for the Teloooons; and it is hoped that all who feel an interest in so good a work, will contribute according to their ability. Donations may be addressed to the "Secretaries of the American Tract Society, 150 Nassau-st., New-York," and may be designated for any station, at the pleasure of the donor.

Cherokees.

The following interesting account is copied from "THE BAPTIST," a monthly periodical published at Nashville, Tennessee. The conduct of the Indians furnishes the best proof of the power of the truth, and the influence of our missionaries, and the facts cannot fail to be highly gratifying to those who have made sacrifices to give that people the religious privileges which have been so greatly blessed.

Four detachments of the emigrating Cherokees have, within a few days, passed through our city, and seven others are behind, and are expected to pass in a week or two. They average about a thousand each. Of the third party, our brother Evan Jones, who has been eighteen years a missionary in the nation, is conductor; and the fourth is under the direction of the celebrated Dta-ske-ge-de-hee, known among us as Bushyhead. In the two parties they direct, we learn there are upwards of five hundred Baptists.

During two or three days, that their business detained them in the vicinity of this city, we have had the pleasure of some intercourse with these and others of our Cherokee brethren; and more lovely and excellent Christians we have never seen. On Monday evening last, the 5th of November, several of them were with us, at the monthly concert of prayer for missions. It was expected that the meeting would be addressed by Oganaya (Peter,) Gane-tuh (John Wickliffe,) and the Chief, Sut-tu-a-gee, all in Cherokee, and interpreted by Dsa-gee. Some of these brethren, however, were sick, and others were detained by other causes, but their places were well supplied. We had a very crowded house. The services were commenced by singing a hymn in Cherokee, by brethren Jones, (who, by the way, is called by the Indians Ga-wo-hee-lo-ose-keh,) Dta-ske-ge-de-hee, Gha-nunc-tdah-cla-gee (Going on the hill,) and Aht-zthee. After prayer, and another hymn, we were addressed by Ga-wo-he-lo-ose-keh, and Dta-ske-ge-de-hee, in English, and, in a very interesting manner, by Aht-zthee in Cherokee, interpreted by br. Bushyhead; and the services closed in the usual form. The effect was thrilling, and the people, though we did not ask a collection, spontaneously came up, and contributed to the Baptist mission among the Cherokees.

Last night, (the 7th,) br. Jones and br. Bushyhead were again with us. Two other Indian brethren, whose names we did not write down, and cannot remember, were expected, but the rain, which had been falling all day, in the evening poured down in torrents, and they did not come into the city. Our congregation was much larger than we expected. Br. Bushyhead addressed us in English, after prayer and a hymn in Cherokee, on the subject of missions. After pointing out the scripture authority and obligations to the holy work, he told us that he could very well remember when his nation knew nothing of Jesus Christ. He detailed to us some particulars in relation to their religious opinions, and method of spending their time, their habits, and domestic manners, and contrasted them with the present condition and character of his people, and thus illustrated the happy effects already produced among them by the gospel. He told us he recollected most distinctly the first time he ever heard the name of the Savior. He re-

counted to us some particulars of his conversion and that of his father and mother, and gave a short account of the effects of his own, and the preaching of Oganaya, and others, among his countrymen, and especially of the glorious revival that prevailed among them in their camps this summer, during which himself and Ga-ne-tuh and others had baptized over a hundred and seventy, upwards of fifty of whom were baptized on one occasion. He adverted to the opposition to missions waged by some Tennessee Baptists, and presented himself and hundreds of his brethren as living instances of the blessing of God upon missionary labors. He closed by stating that it was now seen that Cherokees could be Christians; commending his nation

particularly, and the Indians generally, to the prayers of the Lord's people, and beseeching them still to sustain the preaching of the gospel among them. He sat down in tears.

Br. Jones followed in a very eloquent address on the same subject, adding some interesting observations about the translation of the bible into Cherokee, in the letter invented by See-qua-yah (G. Guess,) at present in progress by himself and br. Bushyhead. The effect produced will not soon be erased from our mind, and we trust the recollection of the numerous instances recited of God's goodness and mercy to our red brethren, will add fervor to many a prayer, and zeal to many an effort, for the salvation of the noble-hearted Indian.

Other Societies.

Church Missionary Society.

This society was formed in 1799, in London, of clergymen and others, members of the Episcopal church, and first assumed the name of the "*Church Missionary Society for Africa and the East.*" The Rev. Thomas Scott, the well known author of a commentary on the bible, was its first secretary, and preached its first anniversary sermon. A prominent object in the formation of this society, was to enlist in its behalf those who were not supporting any other missionary object, and to enter upon fields of labor unoccupied by any other missionary society. A difficulty was at first experienced in obtaining suitable missionaries. The secretary, Mr. Scott, remarked, in a letter of Sept. 28, 1799, "We mean to begin on a small scale, and afterwards to enlarge it if we can; and we have no fear of not getting money, if the Lord will but *form us missionaries.*"

The society has established missions in West and South Africa, in the Mediterranean, in northern, southern, and western India, in Ceylon, China, New Zealand, New Holland, the West Indies, and North America. A seminary has also been established at Islington, near London; for the education of missionaries. The receipts and expenditures, as exhibited at the thirty-eighth anniversary. April 30, 1838, were as follows:—Total receipts during the year £33,417. 11. 3.; expenditures £36,579. 9. 2.

INDIA. Mr. Norton has been very useful in establishing schools, distributing tracts, &c., in southern India. Labor is directed both to the

heathen and to those who are attached to Romanism. The missionaries thus speak of the nature of their labors, and the character of the people:—

I conversed with several this afternoon, some of whom are candidates for baptism from heathenism, and others from the church of Rome. I was satisfied with them all; but was particularly gratified with the warmth of heart, with which some expressed themselves. On asking some of the Romans why they wished to leave that church, and to join us, they replied, that they wished for the salvation of their souls, for which there was no one person in that church to instruct them. "What have you learned since you have attended here?" "We have learned who the Lord Jesus is, what He has done, and what He is doing to save us." It is common here, for the poor Romans not even to know who the Savior is. If one asks them about Him, they lift up their hands and eyes, and reply, "We do not know; we have never been taught." One of the heathen has been a leader of pilgrims to their sacred places, and has supplied them with songs and music on the march; so that they are not a little annoyed at losing him, and he has to sustain their opposition in proportion. On asking him how he came to resign that office, he replied, that he could never find peace of mind in it. Here I found, that he, in his youth, had been a pupil in our school, and learned to read with us. It is fourteen years since he left. I inquired whether he remembered what he formerly learned. He replied in the affirmative; and said that he would not rest without seeking the salvation of his soul.

Two of the converts from heathenism are carpenters; who, among others, were employed some years ago in the building of my house; and they ascribe their conversion, under God, to the operation of the standing law, that all residing or employed on the premises, of what

creed or caste soever, shall attend the daily exposition and prayers in Malayalim. These men sat under the sound of the gospel for some time, apparently unmoved; and when their services were no longer required, they returned to their native place, about fifty miles distant, where they continued a long time struggling with conviction, till grace prevailed, and made them willing to give up all for Christ.

Other two of the heathen converts were schoolmasters; one employed by the native government, the other acting on his own account. The reading of some of our tracts first led them to inquire into Christianity. They came to me for instruction; and a plain statement of gospel truth was, in their case, immediately followed by a hearty reception of it. They are now actively and usefully employed in the mission; one as a schoolmaster, the other as a reader.

A missionary at Benares, who is engaged in the superintendence of schools, thus writes:—

I examined my Hinduwee school this morning, and was much pleased with the boys. They read the fifteenth chapter of Genesis. I asked them whom they worshipped. "The God whom we cannot see, but who sees us; who created the sun, the moon, the stars, and the whole universe." One said, "That God, whom none of our brahmins know; who is neither in me nor in a stone; who is uncreated." Only one boy among the class pays worship to idols. He was pointed out; and one of the boys said, "Sir, this boy is full of darkness, or he would not worship idols." I put a second question: "But how do you worship that God, the Creator of heaven and earth?" They would not tell; but, at last, one boy pointed to another, saying, "Sir, this boy prays every day to God." "How do you pray to God?" I asked. "When I get up, I say the Lord's Prayer from my heart." I made him repeat it, to see whether he knew it. I was much pleased, and have often thought this boy rather serious. I asked him whether he did so at night. "No, Sir," he replied. I told him to do so when he went to bed, and that God would keep and bless him. All the other boys promised to pray so every day. Another boy said, "Sir, a brahmin upbraided me lately, when he saw my books," (Genesis, and Matthew;) "and said, 'What books have you here? Will you turn a Christian?' I replied, 'These are good books. But I will ask you a question; from whence is sin, and how did it come into the world?'" The boy said that the brahmin could not answer his question. I asked the boy, "But did you not answer the question?" He replied, "Yes, Sir, I did." I said, "What did you say?" He replied, "By Adam and Eve; and it came into the world by their disobedience to God's commandments." Another boy said, "A brahmin told me not to go to the Sahib's bungalow on a Sunday, or else he would make me a Christian by putting a morsel of bread in my mouth." "Have I done so?" I asked the boys. "No, Sir," they replied; "this is only their deceit; they wish to deceive us, to get some pice. If they do not get money from people, then they curse them, and say, 'You will become a swine in your next birth, or a horse, or cow, or an ass;' but, sir, we do not believe them; there is no second birth." The boys like the Sunday service, and appear to profit thereby. They are not now afraid, but rather delight to come to my bunga-

low. May it please the Lord to begin a good work in their souls, and to make them His own.

Another, who manifested a very tender interest in the spiritual welfare of the young, speaks as follows:—

Since April, we have commenced an Institution for orphans. Thirty-eight little fellows, from five to thirteen years old, are already with us. They are dear to me; and who knows but that they may, by the grace of God, prove a great blessing to our mission at Benares.

These boys have, hitherto, given me great joy. I humbly trust that the Lord is with us. Never shall I forget the hours which I have lately spent with them. I call the boys now and then separately to me, listen to their little complaints, if they have any, speak to their hearts, and pray with each alone. Having spoken to a little fellow of the Savior's love, and how willingly He hears children, I asked him whether he ever prayed in private. He replied, "Yes;" and exclaimed, while tears rolled down his little black cheeks, "Par ham se nahin chatta;" literally, "With me it will not go." "I cannot pray myself," he continued; "but I pray with another boy." As I did not quite understand him, I asked for an explanation; when he told me, that several of the boys could not pray themselves, and that they had therefore chosen leaders, that is, certain boys who can pray. These then gather the boys round their beds, and pray with them, in the morning as soon as they awake, and in the evening before they go to sleep. As I did not previously know any thing of this, I was much gratified, and could not help shedding a tear along with the little fellow. O, my dear brother! if one of our cold-hearted European Christians, who perhaps may smile at the endeavor to convert the Hindús, but once saw the tears, precious to the Lord, of a poor little black boy, for not being able to praise and bless his Savior, I think his heart would be warmed.

The following passages, from the journal of the same missionary, show the importance not only of a proper amount of knowledge, but of great promptness and tact to meet the cavils and sophisms of the heathen:—

Besides preaching, I have distributed gospels and tracts. Several intelligent natives put questions, and with one of them I had a long conversation. The topics discussed were, forgiveness of sins, and the cleansing of the heart. Having never, as it appeared to me, conversed with missionaries, he was candid enough to avow his sincere belief in the efficacy of washing and bathing in the Ganges. Having objected to what he said, I endeavored to show him the nature of sin, but not comprehending my statement, he asked, "What is sin?" "The transgression of God's commandment." "Well; and this can be made good by washing and bathing in the Ganges." "I doubt that very much; for the washing of the flesh, and the cleansing of the heart, are two different things. The soul of man is a spirit, and can only be cleansed by spiritual things: to cleanse a body, material things are necessary; and to cleanse a spirit, spiritual things." "I cannot understand you." "What is your soul?" "A spirit; for I cannot see it." "Can you wash your spirit with water?" "No; neither did I say so." "Very

well; but if man sins, what then is polluted, the body or the soul? No answer. "Suppose one takes a false oath, will he commit sin?" "Yes." But will his body, by his taking a false oath, become larger, or green, or yellow; or will it become dirty?" "No." "What then is polluted, the body or the spirit?" "The soul; and it will go to hell." "You see from this, that the soul is polluted by sin, for it is the actor, and the body but the instrument; hence the soul ought to be cleansed from sin; but the soul being, as you say, a spirit, how can it be cleansed by water? It is impossible; hence all your washing and bathing is vain, for the water of the Ganges, though it will cleanse the body, will never cleanse the soul." They all agreed with me; and I then showed the way of salvation by Christ, and how both soul and spirit are cleansed and sanctified. Having spoken for about two hours, and feeling rather exhausted, I went home. * * *

A Hindu, a most subtle reasoner, and one who is well acquainted with the scriptures, was present. Seeing him, I said, "O my friend, I fear, I fear, I fear!" He said, "What do you fear?" "I fear," I replied, "that you harden your heart." "There is a saying among our sages," said he, "that a thief suspects every one to be a thief; and a good man thinks every one to be a good man." "Very true," I replied; "but do you think that the doctor must actually have a fever himself, in order to believe that a man is taken with fever, if he perceive all its symptoms?" He said "No." Upon this, without entering any further into dispute, I boldly declared the eternal truth, that there is but one name by which we can obtain salvation, and that is the name of Christ. I felt that it was not my word, but the word of God; and I heartily entreated him, and the people who had collected, to be reconciled to God. This man has usually answers ready; but this time he had nothing to say, but listened attentively for upwards of half an hour. When I had finished my discourse, I went into the chapel, and preached to an attentive crowd, on Matthew 3.

I went to the chapel, and made John read a tract, but scarcely any would listen. When he had done, an old brahmin began to raise objections. From his statements, it immediately appeared that he was a *vedant*. His arguments were subtle, and calculated to deceive himself and others. I endeavored to take him on plain ground; and whenever he quoted Sanscrit, I called on the people to tell me whether they understood him; and as the answer was generally in the negative, I desired him to express himself in plain language. He did so; and his statements being reduced into one, it amounted to this; that life, that animation, in the universe, is God—the acting and animating power in man is life, and therefore God—all that man speaks and does, is done by God. "And if a man speaks a lie," I asked, "who is the liar?" The learned pundit replied, "God." This was what I wished him to come to; for now the people took my part; and a respectable Hindu said to the pundit, "Do you really suppose that God is a liar?" He replied, "Yes." The Hindu said, "Pundit, God is not a liar; but he that says so, is one. God is not a liar, but you are one." This opened the door to me to preach the gospel.

CEYLON. Rev. James Selkirk, a missionary in this island, gives the following picture of the

painful effects of intemperance and superstition:—

I lately went to visit two sick persons. One was a man of the barber caste, in the village of Pannikenulle, who has been almost a skeleton for the last twelve months, and who originally brought on his illness by drinking. The poor fellow could hardly sit up. We found him lying on his mat, on the ground, in his garden. He was able to say very little; but he told us that he prayed to God to pardon his sins. He is a young man, about twenty-five. He has several brothers, all of whom are, like himself, drunkards. It is grievous to see the havoc that intemperance is making among the Singhalese people. Tavernis, as they here call them, are now multiplied three-fold over and above what they were a few years ago, and every tavern is, at all times of the day, full of people, cursing, swearing, fighting, and card-playing. Government has been petitioned, by some of the chief and most respectable inhabitants of this village, to issue some ordinance to restrain it, or put a stop to it; but as yet nothing has been done. The other person is the mother of one of the institution boys, who lives in the village of Pagoda. She is reduced by disease to the very brink of the grave; and for a part of the time that we were trying to converse with her, she was out of her senses. Her son is at home for a few days, waiting upon her; but there is no hope of her recovery. All that I could do, was to exhort her brother, at whose house she is residing, having been forsaken by her husband, and the family, not to neglect religion till sickness came upon them, lest they also should be reduced to the deplorable state in which they saw the poor woman. Her son told us that he read the New Testament to her, when she was able to hear it.

Though it is past twelve o'clock at night, when I sit down to write, yet I cannot go to rest till I have recorded what I have just been doing. I have this moment come home from a devil-dance. I was told, in the evening, that the daughter of one of the schoolmasters was possessed of a devil; and that this was the night in which the devil-dancer was to attend, and perform a ceremony to drive it out. As the house of the schoolmaster is on the other side of the Cotta lake, and almost opposite our house, they took care to have the young woman conveyed to a house at some distance, where they thought tom-toms would not be heard, nor the lighted torches seen. I went from home about eleven o'clock, P. M., and after various delays, occasioned by the canoe getting fast in the mud, and from our inability to find the landing-place on the other side, as well as the road to the house, we arrived about twelve, when we saw the poor girl, supported by her mother and another woman, pulling her hair, beating her breast and body, and moving her arms and legs to the beat of the tom-tom. She seemed to be worn out with fatigue, and if she had not been supported, must have fallen down. She was in a small maduwa, around which were several small ones, made by a few sticks driven into the ground, and roofed over, and beautifully ornamented with the young white cocoa-nut leaf. In each of these was the half of a papau-fruit, which was filled with oil, and had a wick burning. The devil-dancer was dressed in a red cloth dress, very fantastically made, and turned up at the bottom with white. In each hand he had a lighted torch, and was dancing in a manner which would almost make one think that he,

instead of the poor girl, was possessed. He brandished his torches most dexterously, in all directions, frequently throwing in one or the other handfuls of pounded dummala, a kind of resin, which rose in an immense flame, and made the priest's painted face appear truly hideous.

Rev. Mr. Oakley, another missionary, thus speaks of the ignorance and dullness of the people :—

About four months since, I began to visit the different villages immediately around Kandy; where I assembled a number of persons, both old and young, and gave them a brief description of the Christian religion. As the people in these villages are Búdhists, many of them had never heard the name of Jesus Christ before; but they all expressed a willingness to hear me again. Since that time, I have endeavored, with the help of my catechists, to visit these villages regularly once a week. I have now fifteen congregations, one or two of which I visit myself every evening. The total number of persons whom I meet in these different villages, is, at present, about 300. Many of these are females, who, except in this way, could not possibly receive any instruction in the Christian religion. Hitherto the people in these villages have manifested great willingness to receive instruction; but they are naturally so very listless, that but few of them appear to have derived any benefit from what they have heard. My mode of instructing them is exactly similar to that which I should adopt, if teaching only children. I make them sit around me, and I then tell them a few simple truths, such as these; Jesus Christ is the Son of God; Jesus Christ came into this world many years ago; Jesus Christ is now in heaven; Jesus Christ came into this world to save sinners; we are all sinners; but if we trust in Jesus Christ, he will forgive us our sins; if we now believe in Jesus Christ, and trust in him to save us, when we die we shall be very happy, etc. After speaking to them in this way for about ten minutes, I question them on what I have said, and generally find that they know nothing at all about it. When they meet to hear their own sacred books read, they are not required to reflect upon what they hear. They cannot, in fact, understand what is said; for their books are chiefly written in Pali, a language which the common people do not understand. The people listen to us, I fear, as they listen to their priests; hence they know little or nothing of what we have been speaking. Many of those whom I have now visited every week for the last three or four months, can scarcely tell me who Jesus Christ is, or the purpose for which he came into this world; although I have never yet spoken to them on any other subject than this. Their listlessness is very painful; but I trust that God will, ere long, pour out his Spirit upon them, and that we shall then see that the seed which we had sown, has not been left to perish.

ABYSSINIA. A few extracts only will be given from the journals of the missionaries among this nominally Christian, yet semi-barbarous people. Mr. Blumhardt, after a residence of a few months at Adowal, writes as follows :—

My occupation, during my stay here, has, of

course, been chiefly directed to the acquiring of the Amharic language; in which I think I shall soon improve, so as to be enabled actually to perform my duty in proclaiming the gospel to those around me.

Our situation, at present, seems to be rather critical. The Abyssinians begin to know what our objects are in coming among them; viz. to convert them from superstition and idolatry, to the true God; which formerly they did not know so well. They are therefore constantly seeking to throw obstacles in our way; and if it were in their power, they would not for a moment suffer us to remain in their country. But it is chiefly the priests who stir up the people against us. They, of course, have to fear the most; because, if the minds of the people be enlightened, they are afraid of being detected as lying priests, who keep the people in ignorance and superstition; and who, instead of feeding their flocks with the pure food of the word of God, lead them astray by vain traditions of men, keeping of fast-days, celebrating new moons, and observing holy-days, in which alone their Christianity consists. These are always the points concerning which you have to contend with the Abyssinians; and which the priests hold forth to the people, in order to prove that we are no Christians at all, because we reject them, as contrary to scripture. Some days back, a Deftera, an old man, was excommunicated from the church by the priests, because he had often paid a visit to us, and, when the Abyssinians spoke evil of us, would not suffer it. This excommunication, we trust, may prove a means, in the hand of God, to confirm him more and more in that chief doctrine of our religion—that a man is not justified by his works, but by faith only; a mistake under which not only the Roman church, but all Eastern churches, and especially the Abyssinian, are laboring.

The following account is given by Mr. Isenberg, of the mode of disenchantment of imaginary evil spirits among this people. The unfortunate victim was one who had been employed by him as a translator :—

Our friend, Kiddan Mariam, has been ill for a fortnight. His illness commenced about midnight, with a strong determination of blood to the head, headache, giddiness, and delirium. I myself suffered on account of studying too much, at late hours; and when I was informed of Kiddan's illness, I was near fainting; and, on that account, could not bleed him. I therefore gave him medicine; and went to bed, intending to bleed him in the morning, after having refreshed myself by a night's rest. Scarcely, however, had I lain down, when our people—all being fully persuaded that he was bewitched—set to work to kill the witch that they supposed to be in him. They closed his nostrils, spread a large cloth over him, and below this they burnt a large quantity of sulphur, the vapor of which he was thus forced to inhale. Poor Kiddan, who does not believe in witchcraft, tried to defend himself; but was overpowered by multitudes. Next morning, when I went to bleed him, he told me that they had nearly killed him by their mode of disenchantment; and, in fact, he was exceedingly ill. After having bled him twice, he was much relieved; but by the inhaling of so much sulphur, his lungs have greatly suffered, so that a strong

cough and expectoration have not yet left him. It is astonishing how strongly the belief in witches and geni is rooted in the minds of this people. They scarcely think it possible that any one should doubt the truth of these things. In order to prevent a repetition of disenchanting on future occasions, I entered into the matter, and showed the heathenish nature of such practices, and the contrary doctrine of the bible; and, in conclusion, threatened to dismiss any one who should undertake the same practice, or encourage others to do it. In the present instance I was the more excited by this occurrence, as the loss of Kiddan, if it had taken place, would have proved a great and lamentable loss to our work; as he is, at present, our only assistant here.

Mr. Blumhardt gives the following account of the ceremonies of Mohammedan pilgrims on their journey to Mecca :—

This afternoon we reached Rabagh. I did not go into the town, because the captain told me that all the inhabitants were robbers. This is the place where the Mohammedan pilgrims generally put on their cloths. The men of my vessel shaved their heads, washed themselves, and each put a white cloth round his loins, and one over his left shoulder: the other part of the body they leave uncovered, even their shaven head. In this humble clothing they remain, until they have finished their vow in Mecca; when they are considered as saints, and are called Hadjin. It is indeed very trying for these poor men to be exposed all day to the heat of the sun, with an uncovered head. But thus it is with the human heart: we are very prone to work out our salvation by exercises of penitence, which, after all, are of no avail, rather than to accept free grace with an humble and believing soul. If these poor pilgrims in the night lie down to rest, they are not allowed to lay their heads on the bed; but they must hold it with their hand, supported by their left arm. They have this evening made a great noise with their prayers. They seemed to be rather irrational beings, than men possessed of a rational soul. For hours they were sitting in a circle, nodding their heads like madmen, and bellowing like oxen, while one of them was continually giving the signal. They pitied me, because I was not a believer, like them. The Mohammedans here are exceedingly bigoted; Christians they consider as dogs and swine; and it is only by a great work that this deluded people can be brought to the obedience of the cross of Christ; for besides their considering their religion far superior to Christianity, it is also of such a nature, that it satisfies the carnal mind of men.

Presbyterian Board of For. Missions.

The Board of Foreign Missions of the Presbyterian church presented their first annual report to the General Assembly, at their annual meeting in May, 1833. At a previous meeting the Board received a transfer of the Presbyterian Missionary Society, from the synods of Pittsburg and Philadelphia. The transfer embraced the whole of the funds, missions, and

papers of that institution, which was then in active operation, sustained by members of the Presbyterian church; and the society itself then ceased to exist.

The amount of receipts during the year ending May 1st, 1833, was \$44,743 62; expenditures \$44,405 25. During the year, sixteen missionaries and assistant missionaries were sent out.

This Board has established missions in northern India, at Lodiana, Subathu, Saharunpur, and Allahabad; at which stations, and on their way thither, they have thirty missionaries, male and female. They have also two stations among the western Indians, one in western Africa, thirty or forty miles from Bása Cove, and one in China. Two boarding-schools, one for boys and one for girls, have been established in connection with the station at Lodiana, which are yet small, and also a primary school, which contains fifty-eight scholars. At Saharunpur forty scholars are enrolled. At Subathu Mrs. Wilson has a school of twenty-two. At Allahabad there are about twelve in the boarding, and forty-one in the day school.

A small mission church has been organized at Lodiana, and another at Allahabad.

LODIANA. The following extracts are from the journal of the Rev. John Newton, describing a missionary tour made among the Sikhs, the superstitious reverence paid to their sacred book, and the simplicity and ignorance of the priests and people :—

Nov. 10, 1837. Lalton, from Lodiana S.W. S. 7 miles. Population—Sikhs 700, Hindus 100, Mussulmans 200 = 1,000. The magistrate insisted upon furnishing all our supplies gratuitously. He assembled the former on Sabbath morning, to hear our message, and we went to the bazaar to talk to the merchants in the afternoon. There is no place of worship, but in an upper room of the best house in town there resides a Sikh Gúru, who keeps a Granth, [the sacred volume of the Sikhs,] which he reads and expounds to all who wish instruction. I desired the Gúru to show me his place and Granth. Several persons followed. When we reached the door, all took off their shoes, to show respect to the sacred book, which they call Granth Sahib, that is, Mr. Granth. The Gúru requested me to take off my shoes. I preferred standing at the door. Seeing this, he told me to enter, notwithstanding my shoes. The book was brought out of a dark room, placed on a low frame, over an elegant carpet, and the seven rich cloths with which it was wrapped were taken off. It was about 14 inches broad, by 16 inches long, and 6 inches thick, covered with scarlet cloth; a wide margin had been left on each page. The Gúru took his seat before it, and a man by its side with a brush, (the handle of silver,) to keep off the flies. The book was opened, and pillows placed under each side. The Gúru then read a sentence, and explained it, to show me his manner. He said it was com-

posed of five parts, written by so many authors, of whom "Father Nanak" was the first. These were all fakirs, religious mendicants, or holy men, but at the same time warriors. There were five other leaders, one of whom wrote a book, (the fakir said,) but it is not a part of the holy volume.

12. Jassowal, from Lodiana, S. 3 1-2 miles. Population—Sikhs 500, Hindus 200, Mussulmans 50 = 750. Here again supplies were gratuitous. The diseased came to be cured, and I gave them such medicine as my stock would allow. Here is a college of Sikh fakirs, forty in number. One of them brought a present of sugar. Going in the afternoon to see them, I was told to take off my shoes, but with the same result as at Lalton. The fakirs whom I saw are all old men. I asked them about their religion, and learned that they believe in the transmigration of the wicked, and the absorption of the righteous into the substance of the Deity; because, said they, "the souls of men are parts of the Deity." I said, "Is it possible for God to sin?" "No." "Are all men sinners?" "All who have not acquired knowledge." I then said, "How is this? You tell me three things—God cannot sin; men do sin; and yet men are parts of the divine essence!" Before the absurdity of their position, that the souls of men were divine, could be drawn out distinctly, and exhibited to the people who were sitting by and listening with great interest, they interrupted me and tried to change the conversation. But I constantly recurred to this point, till they seemed to be getting angry. I promised them Gurmukhi scriptures, which made them very glad. As I went out the chief disputant said, "You are my brother;" meaning, I suppose, that we were both Gúrús. The next morning I talked to the people, near the same place, the fakirs listening. I now brought out the conclusion they were so much afraid of the day before, and unfolded the great doctrines of the gospel.

Kheri, from Lodiana, S. W. S. 7 miles. Population, 100 Hindus. The meeting was held in the evening by moonlight. The people complained of having no cessation from work. I told them of the Sabbath. They said they would be glad to rest on the Sabbath if the English would command it. The people in this country have been slaves so long, that they scarcely think it possible to do any thing without a command. Their religious teacher was present. We addressed ourselves chiefly to him, showing him the responsibility of his station, and instructing him what to teach the people; for example—sinfulness, danger of perishing forever, pardon attained only through the atonement of Christ, necessity of regeneration, prayer, holy living, &c. He heard with great seriousness and attention, spoke sensibly, promised to teach all he heard from us. "But," said he, "most of the people do not care about my instruction. How can I teach them? God only can turn their hearts." Here I showed him the necessity of praying for them. He was about thirty years of age.

13. Bila, from Lodiana, S. W. S. 8 1-2 miles. Population, 100 Hindus. Another evening meeting. People uncommonly attentive. One inquired how they should learn more of these things? I told them to come to me at Lodiana. This seemed to please them. When I was going away several followed and asked Golak, (the native Christian who is with me,) how they could be supported while receiving instruction at Lodiana? They said, also, "This

is a God we never heard of before. Is this a new God?" They wanted to know too whether we could prophesy or not.

14. Mansur, from Lodiana, S. W. 9 miles. This village is out of the Company's territory. Population—200 Sikhs, 70 Hindus, and 30 Mussulmans=300. When we arrived they refused to sell us provisions, but afterwards changed their minds. The magistrates came to apologize. At my request they assembled the people in the evening. We held our meeting by candle-light, in what might be called the town hall. Above a hundred men were present; probably all in the town, with the magistrates at their head. They seemed much interested, and were glad to hear that I expected to come again. When I made my salam on leaving them, the chief magistrate returned the salam with emphasis, and said, in an earnest tone, "We are very glad." Another cried out, "You are very kind;" alluding to the fact of my having come so far to tell them such "good news." Some, however, went away laughing.

15. Joah, from Lodiana, S. W. 9 1-2 miles. Population—Sikhs 200, Hindus 430, Mussulmans 20=650. An out-door discourse soon after sunrise; about 50 present. Much gratitude was expressed to me for bringing them such a "gospel." I urged them to be thankful to God for providing such a salvation, and to show their gratitude by accepting it. The chief religious teacher, an old brahmin, and others followed us out of the town, to express their gratification. The old man said he would come to Lodiana and spend a few days, to get further instruction. We try to impress upon the people the idea that the design of Christ in dying was to save men from sin as well as suffering; and that to indulge the love of sin is utterly incompatible with a true dependence on Christ for salvation. They have, indeed, very erroneous ideas of sin and holiness, of prayer, of asking in the name of another, of regeneration, &c.; and it is perhaps impossible to give them clear views on these subjects, without line upon line, and precept upon precept; and all this must be accompanied by divine influence.

Shahazad, S. W. 9 miles. Population, 30 Sikhs. The magistrate, an old man as is usual in these villages, was very sedate and thoughtful, listening with intense interest. In the course of our remarks he turned to one behind him and said, "Did you ever hear such words?" When I had ended, he said, "Is this what you were going to tell us?" and then, addressing the little congregation he added, "Brothers, is not this all for our good?" We told him they might have further instruction by coming to Lodiana, where I lived. He exclaimed, "Good! excellent!"

16. Chokar, S. W. 9 miles. Population, 50 Sikhs. Talked and prayed with fourteen men and some boys. We asked, "Do you understand what we tell you?" "Yes; but we do not understand it all, for we never heard this before." Alas! thought I, that they never did hear it before; for most of them were tottering over the grave. When I was walking away, the magistrate, a venerable old man, with a long white beard, cried after me, "From this day I will do what you have told us." Who can tell but that with the help of the Holy Spirit, some of these people may find their way, by the little light they have received, to the gates of heaven!

ALLAHABAD. Rev. John H. Morrison, on a voyage to that place, having occasion to stop at Commercolly, on the Hoogly, thus describes an interview with some native scholars:—

While the boat was lying too, I went ashore with two of my fellow-passengers. As soon as we ascended the bank of the river, we were surprised by a very polite "Good morning, sir," from several voices behind us. Knowing we had passed none but natives, we looked around to see who could be thus addressing us; when we saw about half a dozen young men and boys, very neatly attired after the native fashion. They approached us again, repeating the salutation, and immediately entered into conversation, politely offering to conduct us to the village, silk factory, or bazaar. We followed them some distance, but soon found the sun so hot, that, although we were protected by umbrellas, we felt it would be very imprudent longer to expose ourselves to it. We therefore returned, accompanied by our new acquaintances, to the steamer. From them we learned that they were members of a private school, taught by a native Bengali, who was educated in the Hindu college at Calcutta. There are two schools at this place, containing in all about 75 scholars. The subjects of study, which they enumerated, were English grammar, reading in the English reader, and Introduction to the English reader, geography, arithmetic, and history. They knew nothing, or next to nothing, of the bible. They said they had heard of it, and gave some tolerably correct account of the bible history of the creation and fall of man, but said they had never seen it. They thought it a very good book, from what they had heard of it, and would be glad to possess it. The most of them exhibited full as much, and even more of a spirit of inquiry than the body of students in academies and colleges in the United States, and appeared fully equal to them in sprightliness and intelligence. One of them, about 12 or 14 years of age, struck me as a boy of unusual quickness and force of mind. I gave them a bible for the use of the school, some tracts, and two copies of the New-York Observer. My greatest source of regret was, that I could spend so short a time there, and that I had no more bibles, tracts, or some other books to give them. The interview was altogether one of the deepest interest to me—to see here, in the midst of a

heathen land, and a people of a strange tongue, a generation rising up to take the place of their fathers, becoming acquainted with our language, a store-house of knowledge in the arts, literature, and religion of the world, and to see them anxious to pry into the mysteries of salvation by a crucified Redeemer. They acknowledged that all were sinners, and justly exposed to the penalty of a violated law; but could tell no way by which a sinner could escape the demands of justice. They said that, by living a life of perfect holiness, and worshipping only one living and true God, men might secure eternal happiness; but they could think of no way of salvation for sinners, such as they admitted we all were. I told them this was all revealed in the bible, which I was about to give them. They replied, "Well, we will examine it, and see if we can believe it." I inquired, "Do you believe in the Hindu gods?" "No; we have learning," was their expressive reply. "Well, then, how do you expect to earn your living? Do you intend to teach the people, who have no learning, to worship idols?"—(for what adds greatly to the interest of these facts is, that they were all *brahmims*, and at this very time had on their shoulders the brahminical thread!) "No; we will not teach them to worship idols." "What business, then, do you intend to pursue?" "When we get our education, we will become clerks in mercantile houses, or writers in the Company's service." After they had left us some time, one of them came back, bringing us some plantains and mangoes. He told me that I gave the bible to his uncle, and that another of the students had requested permission to look at it, and then had refused to return it; and he requested me to give him a *chit*, (note,) stating to whom I had given it, that his uncle might get it back again. I told him that I had given it for the use of the whole school, and had written in it to that effect. But he said they belonged to two different schools, and he wanted it in his school, which was the largest. Not knowing what was the truth of the matter, I did not like to interfere, and dismissed him without the *chit*. I felt, indeed, that I was casting my bread upon the waters; but with the delightful prospect that though I should, in all probability, never hear of its results in this world, I should find it with a large increase in the midst of an assembled universe, when all the deeds of all men, with all their tremendous results, shall be brought to light.

ANNUAL MEETING OF THE BOARD.

THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS will hold their Twenty-Fifth Annual Meeting at the meeting-house of the Baptist Church in Spruce-st., Philadelphia, on the 4th Wednesday of April next, (24th,) at 10 o'clock, A. M. The Rev. J. B. Taylor, of Richmond, Virginia, is appointed to preach the annual sermon, and the Rev. Thomas Meredith, of Raleigh, N. C., to be his alternate.

Baptist Missionary Rooms, Feb. 4, 1839.

Donations,

From January 1 to February 1, 1839.

Maine.

Paris, a family contribution, per Rev. Caleb B. Davis, 4,00

Massachusetts.

A female friend of Africa	25,00
A parent, for Karen schools,	1,00
South Yarmouth, a few individuals, for A'sam mission,	3,75
Stoughton, Baptist church, monthly concert, per Rev. I. Smith,	3,66
Harvard, Baptist church and society, extra collection, per Calvin Haskell,	30,00
Attleborough, Mrs. Mary Reed, for Burman mission,	5,00

Medfield, a lady, per Mr. Phillips,	5,00
Marshfield, Mrs. A. Hatch, per Rev. Mr. Phillips,	1,00
Salem Bible Translation and For- eign Mission Society, per Mi- chael Shepard, treasurer,	850,00
Worcester Baptist Association, per Rev. Otis Converse, treas.,	5,00
North Randolph, Baptist church, monthly concert, per A. Alden,	16,36
Westminster, Mrs. N. Wood, for Burman mission,	3,00
do. Burman tracts,	2,00
Miss Nancy Wood, do. do.,	1,50
A friend to missions	1,00
per Rev. C. Brown,	7,50
Boston, Federal-st. Baptist church, monthly concert,	3,58
" Federal-st. Bap. Sabbath school, male department, Henry A. Webster treas., for support of a heathen boy named R. Fletcher,	25,00
" William D. Ticknor, in addition to extra collec- tion of Federal-st church,	20,00
" Baptist church, Baldwin- Place, monthly concert, per Dea. Kimball,	9,87
" 1st Baptist church, month- ly concert, per Dea. Pond,	11,23
" Charles-st. Baptist church, monthly concert, per Dea. Spaulding,	17,19
	<u>1,054,11</u>
<i>Rhode Island.</i>	
Providence, Pine-st. Baptist ch., John S. Eddy treasurer, per Samuel Hunt,	50,00
Wickford, Baptist church and so- ciety, monthly concert, per Rev. Benjamin C. Grafton,	10,00
	<u>60,00</u>
<i>Connecticut.</i>	
Fairfield co. Baptist Associa- tion, per Rev. J. G. Collom, treasurer—	
Bridgeport Baptist church, monthly concert 6 months,	14,67
do. do., part of a subscription of 23 cents per member,	10,00
Rev. J. H. Linsley	5,00
Rev. W. Bowen	2,00
	<u>31,67</u>
Tolland, Baptist church, monthly concert, per Rev. S. Barrows,	10,00
	<u>41,67</u>
<i>New-York.</i>	
Washington, Union Association, Gardner M. Baker treasurer,	25,00
Niagara Baptist Missionary Society	106,00
Holland Purchase Missionary Society	44,00
per Rev. W. Metcalf,	150,00
New-York city, Oliver-st. church, per Rev. S. H. Cone,	800,00
" " West Baptist church, Mrs. Eliza McCutchen treas.,	80,00
	<u>1,055,00</u>
<i>New-Jersey.</i>	
Piscataqua, 1st Baptist church, per William Colgate,	14,35
Burlington, Baptist Sabbath School	10,00

Mrs. F. E. Aikman	5,00
Rev. J. E. Welch	5,00
per Rev. J. E. Welch,	20,00
	<u>34,35</u>

<i>Pennsylvania.</i>	
Bridgewater, Baptist church, M. P. Wilson treasurer, per S. Meylert,	47,55
Philadelphia, Spruce-street church,	100,00
" Centre Association, Jo- seph Miles treasurer,	7,90
per Rev. J. M. Linnard,	107,90
	<u>155,45</u>

<i>District of Columbia.</i>	
Alexandria, John Withers, per Rev. S. H. Cone,	150,00

<i>Virginia.</i>	
Virginia Baptist Missionary So- ciety, Archibald Thomas treasurer—	
For Mr. Judson's translation of the bible,	10,00
" African tracts,	10,00
" Foreign Missions,	830,00
	<u>850,00</u>

<i>South Carolina.</i>	
Savannah River Baptist Assoc- iation, per George Rhodes, treasurer—	
For Burman mission,	500,22
" Burman bible,	15,00
	<u>515,22</u>
Baptist State Convention, per A. J. Lawton, treasurer—	
For Burman mission,	94,12
" Burman bible,	75,62
" General purposes,	267,85
	<u>437,59</u>
Moriah Association, per James Sinclair, treasurer,	36,13
	<u>983,94</u>

<i>Georgia.</i>	
Sunbury Female Cent Society, for Burman mission,	48,00
" Tract Society, for Bur- man tracts,	6,00
per Professor Ripley,	54,00

<i>Alabama.</i>	
Montevallo, Shelby co., Edmund King	100,00

<i>Michigan.</i>	
A lady, per Mr. Armstrong,	5,00

Various Collections, per Rev. A. Bennett, agent of the Board,	838,00
American and Foreign Bible So- ciety	5000,00
per William Colgate,	5,838,00

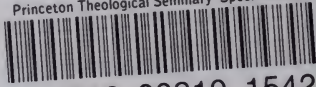
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Also, from the American Bible
Society, per Rev. Mr. Cochran,
agent, 1165 copies of the New
Testament, delivered to the
Greek mission at Patras.

H. LINCOLN, Treasurer.

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